

PLUCK GRASS BLADE

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WE AIM TO CUT DOWN ERROR AND ESTABLISH TRUTH.

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RICH HARVEST MADE BY THE GRIM REAPER

The Scythe of Time is a Heavy Upon Two of America's Well Known Thinkers. Dr. E. B. Foote, Sr., and A. J. Cunningham.

STRUGGLE ENDED AND BOTH LAY DOWN TO ETERNAL REST.

By DR. J. B. WILSON.
Dr. E. B. Foote, Sr.

"Nothing in his life became him, like the leaving of it."

The summons came and he wrung the drapery of his couch about him and lay down to pleasant dreams. Whether death be extinction, or whether it be a waiting room, in which we repose ourselves for immortality, we know not. His duty lay, as he saw it, in making the most of this life, and in helping others to make the most of it.

The rewards of heaven did not tempt him, and the fears of hell did not daunt him.

Reason only was his guide and to humanity only he was responsible.

His was a life of study, application, demonstration and practical experience. His motives were always large and as aspiring, and he was a humanitarian by instinct, and in the highest sense.

While seeking to benefit himself, he was equally assiduous in benefiting humanity. The humane impulse seemed ground into every fiber of his being. No other man in this country, I believe has done more to advance the cause of Liberalism and to free the human mind than he. This is saying a good deal, but I can make plain this fact.

All the proof necessary is the personal of his medical books, a half million more of which have been distributed, and each of which has been read on the average by two or three people. They have gone into families. The women, principally, have read them, and consequently they have reached the minds most needed to be informed and liberated.

Aside from their medical instruction, they treat of the social and sexual relations, improvement of humanity, marriage, divorce and religion. Thus the reader is led by his medical instruction into a higher knowledge of self and nature and especially of his relation to creeds and religion.

No woman of superior mental qualifications could read his book, and not learn to think for herself, and many thousands have written to Dr. Foote, expressing their thanks and gratitude for the enlightenment he has been to them. His has been an intellectual labor that has counted.

Besides he has always stood in the front as a financial help to the cause. No worthy effort has ever been promulgated, that he has not liberally sustained, and open-handed hospitality has always welcomed the Liberal pilgrim who has come to his door.

His personality has ever been a stimulant to the cause. He has been looked to, and venerated, as a patriarch among men. More than once, a kind and appreciative word from him has awakened enthusiasm in me, when I greatly needed encouragement.

His labor for Liberalism has extended over a period of fifty years, and the work and good he has done cannot be computed.

Dr. Foote attained to the proportions of an international character. He was well known to Liberals of foreign countries, and in touch with many of the greatest scientific minds. Personally, Dr. Foote was most genial and companionable. He was fond of nature, and of poetry, was full of humor, or, liked a joke, and had a merry twinkle in his eye.

You felt the warmth of his presence at once, like coming in out of the cold, and standing before a big cannon stove. He was truly a superior man, and every one so impressed who came in contact with him, and little can we afford to lose such as he. Only those who have read his books can know and appreciate how great a mind was his.

His death has touched us with profound sadness. I don't like to see the old fellows go. These shaggy old oaks are the grandest trees in the forest. Though mossy, some of them; and withered of limb, still they retain a statelyness, a dignity and dimensions that command our lasting pride and admiration.

Within the last year Death has struck

en some of our grandest and loftiest down—among the many C. C. Moore, Peter Eckler, Dr. York, Capt. Henry, Ellis, Moses, Herman, D. N. Tenney, Thaddeus B. Wakeman, Otto Wettstein, Dr. W. J. Bowles, Channing Severance, E. W. Chamberlain, Dr. Croft, B. F. Underwood, W. H. Maple, and many others high in our ranks will be no more. And when these great oaks, which have made the forest so majestic and grand are fallen, it seems to me that their places will not soon again be filled. We younger sprouts do not seem to be of the same fibre and growth.

But if our cause is to live and grow, we must learn of these, of their sacrifices, of their persistency, of their faithfulness and devotion to justice and to truth, of their invincible wills, and uncomparable courage.

What grand legacies they have left to us. Not all the resources of Rockefeller or the Rothschilds could efface the progress or produce the future harvest which they have sown.

And so because of their inspiration, their conspicuous individuality, their bearing and wisdom, their strength and example, I am always saddened when the old folks go, and feel that something has departed from life that can never be replaced.

With Dr. Foote, age was not all decay. It is the ripening of the swelling of the flesh life within, that withers and bursts the husk. He kept young at heart, and the source of life seemed to give him mystical knowledge.

The ripeness of wisdom in him, was like the oldest sapling tree, which emits the most fragrant.

His was a full life, rich with honors and complete with success and the devotion of friends. The philosophy which he had reached through all the years of his virile manhood, sustained him in death, through all his last

(Continued on page Four)

HOW HE FOOLED HIS RELATIVES

An Insane Man's Idea of How He Would Treat an Intolerable Family at the Judgment Day. Would not be there.

From a friend we have received a clipping which gives the following account of an experience a visitor to one of our lunatic asylums had with a patient. It was at a dance, and approaching one of the patients, our visitor said:

"You look very pale, I hope that dance hasn't been too much for you?"

"Pale?" was the reply. "I should think I am pale. Did you ever see a dead man who wasn't?"

"Dead? You're not dead."

"I've been dead, as dead as a door-nail for the last ten years."

"Thinking it best to humor him, the visitor asked him what complaint he died of."

"Worry," was the reply. "Worry, sir. That's what did it. For half my lifetime I was nagged at right and left by every member of my family. Life was not worth living. They were always at it. And the constant worrying did for me at last."

"I'm sorry to hear that. It was very unkind of your relatives."

"Yes, but"—and his face brightened up at the thought of it—"but, I'm going to get even with them yet. All I've done them if they only knew it! Wait till they find out. They won't know for a bit yet, though."

"No! When will they discover it?"

"At the Last Day!"

"The Last Day?"

"Yes, you see it's like this. When the undertakers had put my coffin in the hearse they went back into the house to have a glass of beer. While they were there I slipped out of the coffin and dressed off. And they never knew—but they never knew that they were burying an empty coffin. That was ten years ago. Since then my relatives have all died and been buried, two on top of me and five on either side. I say, sir, but I tell you, you see how I've got the best of them."

"No. Can't say that I do."

"Why, sir, hol hol! Don't you see when they all get up on the Last Day what I'll do to them? They'll look when they find that I'm not there!"

FORGOTTEN ADULTERY

IS GRAVE OF CALVIN FROM INSPIRED BOOK

Murderer of Servetus Finds no Abiding Place in the Hearts of His Countrymen—His Church Cold and Forbidden.

VOLTAIRE REMEMBERED IN A FAR DIFFERENT WAY

(By WILLIAM CURTIS)

The most eminent citizens of Geneva were John Calvin and Voltaire, and it is a pity that they were not of the same generation instead of living more than two centuries apart. What a scraping there would have been in theology if they had lived at the same time! And what a joint debate might have been arranged. Each was the greatest controversialist of his generation, perhaps of any generation, and no two men were ever or could be further apart in their views of religion, their morals, maxims or manner of life.

It is a remarkable fact that, although Geneva considers John Calvin the most celebrated of all her citizens, his burial place has been forgotten; nobody can find his grave, though his long-suffering wife and his little boy were laid there. There is not a monument or a statue or even a bust of the great reformer in the "Protestant Rome," which obtained that title because of him, although I believe a fund to pay for a monument is being raised. There is an oil portrait hanging in the public library said to have been painted from life, and said to have been painted from life.

The only act of remembrance the only apparent honor that the people of Geneva have bestowed upon him is to give his name to a narrow little street. Rue de Calvin is one of their humblest streets, however, and would not have borne his name but for the fact that he lived there.

Cold and Forbidding Church

Any churchman will take you to the church of St. Pierre and St. Gervais, and to an imposing edifice. A bright young woman, daughter of the vergier, will tell you all about it, and will show you a chair in which he sat in the pulpit before and after his sermons. The interior of the church is as cold and forbidding as the theology and the seats are as hard and straight as his life. On the other side of the street is a little church in which John Knox, the great Scotch reformer, preached for several years, and that fact is recorded upon a marble tablet imbedded in the walls. The municipal officials have marked all historical houses in a similar manner. There is another table which does duty which tells you that Lister the great plant, lived there.

Calvin resided only a few steps from his church. The tablet says that his home was torn down in 1706, and the present building was erected on the site, with loving care upon the same site, with the same materials. It is now occupied by the "Bureau de Salubrite," the inspector of milk, meats, fish and vegetables. Francis Gruffat, "Dealer in Curiosities on Gros de la Vallée," has bought the building, which is quite appropriate for Calvin himself was a wholesale dealer in curiosities of the very fiercest quality.

For Religious Education

Although he was a very unlovely character, there are little touches of pathos here and there in his life, and the amount of work that he accomplished shows almost incredible versatility and industry. It has been declared that his record of intellectual activity is a few pages, and that of his historical personality, and he has undoubtedly exercised a greater influence upon his age (without referring to his theological views) than any other man who ever lived. George Bancroft eulogizes Calvin as the father of popular education and the inventor of free schools, and says that his influence directly created the North American colonies.

"The Pilgrims of Plymouth," he says, "were Calvinists. The best influence in South Carolina came from the Calvinists of France, William Penn was the disciple of the Huguenots. The ships that first brought colonists to Manhattan were filled with Calvinists."

But yet there are some vents in his life that make you shudder. I believe he is the only man who ever sent an intimate friend to the stake because they differed on points of theology. Concerning his (Servetus) offers to come either if he is agreeable to me. But I am, un-

(Continued on page Four)

LIKE ADAM HE LAID BLAME: ON WOMAN HE HAD LEFT.

Did Not Restrain From Reynolds From Deceit His Wife and Eloping With Another Woman. He Lied to Get Her.

When the whole system of Christianity is built upon inspired adultery it is not to be wondered at that ministers of the gospel will desert their wives, elope with another woman, commit the crime of false swearing, and wind up in prison.

This is the fate that befell Rev. G. L. Reynolds, pastor of the First Baptist Church, at Fasset, Pa., a suburb of Elmsburg, N. Y., and his eloping paramour, Miss Clara E. Ware, who was formerly an organist in his church. The guilty pair were arrested in Columbus, Ohio, Wednesday, October 5th, last, and were held in duress until to await whatever action Mrs. Reynolds might choose to take in the premises.

Upon being arrested, the preacher broke down, and as usual in such cases, gave a flimsy excuse. He readily admitted his crime, laid the whole trouble at the door of his deserted wife, by accusing her of extreme jealousy as to make his life miserable, in which he was liberally assisted by the woman he had eloped with, then cried out:

"I know I have done wrong, but I cannot explain it."

Here the erring parson admits that he knew he had done wrong. Then he must have known at the time he began it. Knowing his wife to be wrong he did not refrain or hesitate, but calmly, knowingly and deliberately committed the act. In spite of the fact that his wife had impelled him to rail against adultery, that having married he had, according to his creed, made a vow before God that he would cleave unto his wife till death, forsaking all others, he forsok his wife and hung too close to another woman, which is a foreordained punishment for the man who has sworn to be faithful to his wife.

As for the woman, well, she seemed to rather enjoy the notoriety she had acquired. She evidently thought nothing of being put in prison for running away with another woman's husband, for upon being arrested she delivered herself of the following:

"I love Lester and do not regret what I have done."

Under different circumstances those words might have been tinged with heroism, but in this case it simply brands her as a hussy, willing to sacrifice her womanly purity, cause suffering upon suffering, and all to gratify her own ambitions and desires.

Looking at this matter in another light it might be said that if Parson Reynolds could not get along with his wife, he could have agreed with her upon separation. Failing in that he could have acted the part of a man. He could have told her plainly that he was going away, who he was going with, where he was going to, and what he intended to do when he got there. Then again, the preacher need not have lied in order to marry the woman he had eloped with. The dispatches say that Reynolds secured his license to wed from the Columbus Probate court on Sept. 24, and at that time swore the bride-elect's name to Clara Esther Clark, that her father's name was John B. Clark. He also made oath that he had not previously married and that his home was at Deposit, N. Y.

After this he secured employment on a chicken farm taking Mrs. Reynolds No. 2, with him, through which he was found and arrested.

Adultery and lying seem to be the predilections of this eminently Christian divine. The two usually go together. It is likely that another church will take him and he will go back to preaching again. He could find a convenient text from the snake episode in the garden of Eden for in trying to explain why he acted in such a manner he said: "My wife was extremely jealous and threatened to expose actions of mine which she regarded as wrong. This came into my life. We came away together."

Judging from this, Reynolds had an abundant share of the old Adam nature in him, for when confronted with his crimes he sought refuge in the argument, "She did it." It may be that his wife had good reasons for feeling jealous and from what he has now done, it

would appear that she had. No doubt Mrs. Reynolds considered such actions "wrong" and under the circumstances she would have a perfect right to expose him for being a professed hypocrite by teaching one thing and practicing the exact opposite.

Now what about the deserted wife? Poor woman, she excuses her erring husband by alleging that she believed him innocent and that while he had threatened to run away with Miss Ware she did not believe him, but had to realize the sad truth when it dawned upon her that he had gone and Miss Ware had gone with him.

One of the worst features is that Miss Ware, or Mrs. Reynolds No. 2, join Parson Reynolds in laying the blame on Mrs. Reynolds No. 1. Acquiescing in what Reynolds told the police, she added:

"Mrs. Reynolds was of a jealous temperament and made life unpleasant whenever he looked at another woman." Here is the milk in the cocoa nut. The parson's paramour admits that he was in the habit of "looking at another woman" and doubtless Miss Ware was one of them. This, too, in spite of the fact that Parson Reynolds had been compelled to read and discourse upon the text which declares that if any man looketh upon a woman with a desire to have carnal knowledge, he hath already committed adultery in his heart, and is therefore, guilty. And if the parson was in the habit of looking upon "another woman" it might not have been long, assuming they had not been caught, before Miss Ware would have found herself in the same predicament as Mrs. Reynolds No. 1. Would Miss Ware, under the same conditions, have exhibited a "jealous temperament"? We opine she would, for does she not declare that her love for her husband was so great that she would have killed him for him to have been with another woman, loving him, have the same right to take him from Miss Ware. And could Miss Ware complain?

Evidently both prisoners now realize that the way of the transgressor is hard and the end is not yet.

ADDRESS TO BLADE'S FRIENDS AND FOES

More Interesting Talk Upon the Question of a National Organization and Why We should all Unite

(By A. LUTHERMAN)

We have struggled in vain to overcome all difficulties and organize as Freethinkers and unite as friends to overthrow our opponent Superstition.

The Blade of September 23rd described my views fully on organization, how, ever in the first place we will hold our all. I would suggest to unite with the understanding that the Bible is but a creation of human fiction and that heaven and hell are only myths. From these sources we may branch out and still unite as an army of Freethinkers; if reason and investigation is our guide, I do not fully agree with the Blade, where he says that our life is just what we make it, for we are not commanders of our thoughts, but commanded by them, we have no choice to believe or disbelieve at will, but are controlled by our intellect and "it" is our guide and we the servants. The reason we have different views on organization is because we live in different localities of different environments and societies. If we could all join the Church of Humanity and become qualified members, then there would be no need of having an additional organization of liberal elements.

But as it is, the Blade readers are not all qualified to become graduates of a chicken farm taking Mrs. Reynolds No. 2, with him, through which he was found and arrested.

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BIBLE

NOT THE INSPIRED WORD OF GOD

Says Bishop Williams of the Episcopal Church. May be Another Trial For Heresy, and the Blade Hopes There will.

FURTHER EVIDENCES OF UNBELIEF CREEPING INTO CHURCH

For many years the Freethinkers of the world have argued that the Bible is not the word of God and for proof, they have pointed to the Bible itself. A careful perusal of its pages would be enough to convince any intelligent person of that fact. It should be the word of God not could it be the word of God or compiled by men under an inspiration from God. The Bible, itself, paints too horrible a picture of its deity to justify such a belief, and yet, it is neither worse nor better than the character of other and similar deities who have both preceded and followed him.

Reasoning people have long ago discarded the Bible as an authority upon any subject and this heresy is rapidly creeping into the church and settling upon the minds of its prelates. Not so very long ago a Dr. Cuspey, of the Episcopal church was denounced as a heretic, tried and so adjudged by an ecclesiastical court of last resort, because he had questioned most important Bible doctrines, and now through a newspaper clipping sent to the Blade by W. H. Burnham, of Wisconsin, we learn that Bishop Charles D. Williams, of the Episcopal diocese of Michigan, in an address to the Young Men's Christian Association, at Detroit, told his hearers that the Bible was not God's word, and that he had never so taught it, but had carefully refrained from teaching such doctrine. To be consistent Bishop Williams should now be charged with heresy and subjected to a trial. If he is not and the Episcopal authorities let the matter pass unnoticed, the Blade will be disappointed, for it desires to see all progressive men out of the church and working in the vineyard of humanity instead of in the temple of Christianity. As a matter of fact Bishop Williams does not belong in the church. He is too liberal, too broad-minded, and too intelligent a man to longer remain there.

That our readers may know what he has said on this subject we reproduce the following from the news item sent: Bible Not God's Word, Says Bishop

Detroit, Mich., Oct. 2.—Bishop Chas. D. Williams of the Episcopal diocese of Michigan in an address to Young Men's Christian Association members here Sunday on "The Bible and the Word of God," declared that the Bible was not the word of God, and that the teachings to the contrary were the most profane source of unbelief the church has to contend with.

The Bishop said:

"Nowhere in the Bible does it declare itself the word of God. Yet, we are told, we must take it in its entirety. It is a venerable museum, and visitors are requested not to touch it. As it is the direct word of God, we are told, there is no other."

"Take the young man, just out of college. He reads Genesis and finds impossible geology, astronomy and ethnology. His aching says, when questioned, 'Manipulate it until it fits your views.' If too honest to handle the word of God earnestly, the young man gives up the Bible. He refuses to stultify his reason."

"The Bible needs no defense; all it needs is a square deal. There are those who read it devoutly, diligently. But I never say the Bible is the word of God; I say the Bible and the word of God are the same thing."

"To those who accept the entire book as the literal word of God, I would point out that it is nowhere so furnished. Christ foretold the Old Testament precepts, the law of Moses, and furnished new ones. Where the Old Testament directed men to hate their enemies, the teachings of Christ were to love one's enemies."

"We must learn from the scriptures how to read the scriptures. Some of us use it as a heathen does his fetish or amulet—a mere word of the book."

12125 TO BIRMINGHAM & RETURN VIA QUEEN & CRESCENT ROUTE

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It is your move!

Some new subscribers would help.

The church has ever detracted from progress.

According to theology it must be either bliss or blisters.

Religion is full of thunderboxes, lightnings and bogus terrors.

For the Blade's success on its new venture we must depend on you.

Time was when the ministry was venerated, now it is a by-word and a reproach.

In the secular world a protestant fraud is as bad as a Catholic humbug. Where's the difference?

So live that you can look any damned man in the face and tell him to go clean, plumb, to—er—Hell, ena.

Having got a glimpse of Roosevelt's big stick, of course Cuba is going to be good. She's got to that's all.

Theology believes in punishment on the installment plan but to cut off a dog's tail an inch at a time makes it no easier on the dog.

Most men assert they are free, yet they willingly become the most abject and pitiful slaves to the party lash and readily swallow the bolts.

God is eternal, declares the religionist, but after all he must share eternity with the slightest speck of dust swimming in a sunbeam. It, too, is eternal.

As an evidence that religion, especially the Christian faith, and business won't mix, we have yet to find a church deacon who could get a loan from a bank upon the unctuousness of his Amen.

The purists are making progress but slowly, for while they labor hard and long for the conservation of virtue they have neglected seeking for the causation of vice. Once found, the remedy is not far off.

If the laborer is ever to find political redemption in this land, or any other, he must cease allowing himself to be swayed through the heart instead of the head. He must use reason more and sentiment less.

The chief priests and Levites still worship at the shrine of Mammon and they give encouragement to the professional bank wreckers, protective tariff beneficiaries and the sworn enemies of labor. Of such is the kingdom of heaven.

We note the comment made by Higher Science in regard to our opinion concerning the Humanitarian Review upon the question of organization. To be candid The Blade did not believe the case was half as bad as it is made to appear.

Among the pulpiteres there are thousands possessed of such seldom brains that all they have to boast of could be successfully blown through a straw into the eye of a mosquito without even making the pestiferous little insect wink.

In spite of the fact that labor is cribbed, confined and confined by the most unnatural conditions, it creates wealth every year to properly feed, clothe, educate and comfortably house very human being who stands beneath the shadow of our flag.

It is gratifying to note that while the American government has refused to admit the Chinese laborer, they have very properly placed his joss sticks

on a par with articles of religious worship pertaining to other systems. The Board of United States general appraisers at the Port of New York has ruled that joss sticks, being imported to this country from China, do not come under the head of "manufactured articles" and, therefore, subject to a duty of that class, but were designated as "incense" and therefore were "unenumerated." Thus the joss worshippers may play with his sticks without a heavy burden of taxation. And why should the Chinaman be taxed for his joss sticks when every church in the country is able to dodge the collector?

HUMAN CONCEPTIONS OF SIN AND VICARIOUS ATONEMENT.

The Christian conception of sin, now engrafted upon our system of jurisprudence, is responsible for much misplaced energy and talent, and the prolific cause of a mistaken idea concerning its origin and treatment. This proposition was given a forcible demonstration in Lexington, Kentucky last week, according to the news reports, Dean Capers of the Protestant Episcopal church is quoted as having said:

"Man's consciousness of sin is measured by the altars he has built, and this consciousness of sin demonstrates the necessity of the plan of redemption."

In the first place it is necessary that we should determine what is meant by the term, sin, and to what extent the human mind is influenced thereby. The Christian explanation is totally inadequate to admit of a rational attempt at elucidation for it brings sin into the world on one fell swoop whereas perfection and a total freedom from sin had previously existed. Christian theology teaches that originally, sin came into the world through Adam. That Adam was created perfect, in the image, or likeness of God. That Adam's sin consisted of simple disobedience in doing that which he had been forbidden to do by some superior power. That by reason of this disobedient act, sinfulness was transmitted to all mankind posterity, a curse placed upon the world, from which, as yet, no man has been a necessity in order to provide a method of redemption from that sin. At the same time, we are assured, that the same disobedient act also brought death into the world, a state which was, supposedly, previously unknown.

If we take up the thread of the argument at this point, we are compelled to draw the conclusion that an act, to be a sin, must be original, that is, it must be committed by Adam. Philosophy has clearly demonstrated that motives are, in every case, the causes of volition and the will must always be as the strongest motive. God, having created sin, must, necessarily be sinful, or, being powerless to prevent sin, must surrender one of the principal attributes with which his votaries have clothed him. To condemn posterity for the sinful act of an ancient progenitor is clearly unjust and the Christian is bewildered, no matter from which point he approaches the question.

Discarding theology in such an inquiry and approaching it from a purely scientific basis, we find that sin, or crime, when reduced to its finest analysis, is that act upon the part of any organism towards another organism, which is injurious to that other from that other's point of view. In its broadest sense this definition is too vague to be of much value, for it opens up a wide and almost limitless field. On the other hand it does narrow the definition down so as to be more explicit, it must necessarily exclude some of the more lofty forms. From this understanding of sin has come that doctrine of self preservation which we are told was the first law of nature, and this, clearly, does not belong to man alone, but is the common property of all animals. It is also clear that primitive man could not make the distinction that we do between sin, crime and wrong-doing, or an act of war. These combined, made up for him, the only kind of sin he knew of, and for each and all he avenged himself as he could, according to the limits of his individual impulses.

With this understanding of sin, it seems impossible that any reasonably intelligent person could arrive at a state, or condition, of consciousness where in any plan or system, of redemption could arise that would be sufficient and exist outside of the individual. Vicarious atonement is foreign to law, natural or statutory. Forces that exist outside of, and beyond the individual cannot atone for individual sin. It is a fundamental law of nature that man feels the consequences of his own acts that such consequences are inevitable and he has to meet them himself. It may be a part of God's plan to punish the innocent for the guilty, but it is not in harmony with the best feelings of humanity and in this humanity revolts against the vicarious atonement and the Christian plan of redemption. Transcend a law of nature and nature inflicts her own punishment upon the transgressor, not upon another for him and permit him to escape. Violate any part of the statutory law and the judicial tribunals impose penalties upon the violator, not upon innocent persons. The Christian notion of regarding sin as wholly repugnant to every human feeling, a travesty on justice and a deliberate trampling upon the equitable application of human rights.

Did a person owe any financial obligation and another person volunteered to liquidate that obligation, the offered help being satisfactory to all persons interested, the obligation is discharged thereby and the debtor relieved. Did man commit crime and a thousand Christs should perish on the cross, the entire congregation could not relieve him from the responsibility of his act, though they died for his sake. The punishment would, or might be, put upon another, but the moral responsibility would still attach to the person committing the crime.

It is in this that the Christian system is repugnant to reason, in violation of every known principle of human justice, and, as such it must be judged to be unsound, untrue and unworthy.

OUR FATHER WHO ART IN HEAVEN

Every Christian worshipper is called upon during his religious obligations, whether in the public church or in the privacy of the home, to repeat what is commonly designated as the Lord's Prayer, said to have been given by Jesus to the faithful of his flock. For centuries this prayer has been repeated by rote, not one in a thousand ever pausing to consider the utter folly of it all, and the meaningless phrases condensed into so much ardent nonsense. It may be, after all, that the "fool" says in his heart, there is no god," but usually those who profess to know it all, goes and blabs it right out. Men's acts deal altogether with the visible, but their foolish prayers relate only to the intangible. The first thing is to know what men do, the next and more important, is to know why they do it. We may mount the hill of Mizra and from it view the tide of Time rushing over into the limitless sea, we may be able to comprehend the meaning of the meaning of the mighty force, tragedy that is being enacted on the bridge of life, but we can never know why seemingly intelligent men will continue to waste their time and energies in foolish prayer.

Doubtless you have read the story of the Deserted Village. If you have you will doubtless remember that the talented author describes as being the most learned and intellectual man in the village the parson and his doctor. These two got into many a discussion about theology and at last the parson accuses the doctor of acquired irreverence towards God, by refusing to look "upwards" towards the light. The doctor is made to retort that is the parson is constantly rolling his eyes upwards, he had developed the nictitating membrane, called the third eyelid, so common in fowls, which tended to shut out "not all the light," but "all the light" the parson did not want. "It is a fundamental axiom that too much light is hurtful to weak eyes, and in the same relation too much work is hurtful to weakened minds and intellects and it is such a prayer to spend their time in prayer, hoping to gain something for nothing, to acquire valuable rights without exertion. Thus it is that the Christian world hope to reach the gates of the New Jerusalem and enter in, by merely reciting the Lord's prayer, instead of deserving to go there by good actions.

The opening of the prayer is an address, a direction, indicating that it is intended for a certain being, namely, "Our Father who art in heaven."

None ever stop long enough to consider, or even give the matter any thought, whether or not the petition is ever delivered to the being to whom it is addressed. The destination is somewhat vague. It is said that some time ago a religious critic in Germany sent a postal card through the mails simply addressed to "God in Heaven," and the card was returned to the writer officially stamped "insufficiently addressed." It was only too true.

Combine the wisdom of all the governments of the world and be able to determine the location of Heaven and none know what it would be like, when they do find it. But why designate that being as "Our Father?" What has he done for mankind that would warrant such a title? Does he give or bestow upon one child of the race its "daily bread" without heartfelt labor? There may be something in the argument that God helps those who help themselves, but it is noted that the self-help must come first and when the object of the labor has been accomplished, through self help, why thank God!

If man did not help himself, would God take care of him? Has God taken care of him? True, indeed, the "Lord may provide," but man has to point out the way to solve the problem of provision and production. We frequently hear somebody say, "God help him," and when the necessity arises for such a remark, it is in case of "Good-bye." Man does not need a "Father" in "Heaven." Fathers are needed on earth. They are wanted here. Not to the past, but to the future, man must look for the Saturnian age when the demons of need and greed will be exorcised and human love become the universal law. Man must look to the fathers of earth and cease dreaming about imaginary fathers in heaven. The former are capable of useful labor for the production of human happiness, but the latter are dependents upon man for their show of vain glory.

Not so very long ago a religiously inclined lady wrote the Blade, saying that Free-thinkers were dreamers, and accused its editor of dreaming too much. It may be true, and probably is, but we love to dream. Life is a dream. It is mystic, wonderful, and we know not when we sleep nor when, where, or how we shall wake. We love to dream that the world will cease its vapors of things celestial and turn its attention to things terrestrial. One eternity waited for us to be born and another waits to see what we will do now we are here. Gazing upon the iris-like glory that seems to belt the world with beauty, the hope comes that in the years to be the theological storm clouds that over shadow the mind will recede and dissipate themselves. The Blade may not live to attain it neither may its present readers, but he who strives for it, though vanquished, is still a victor.

In the struggle Free-thought may be wounded grievously, yet, by heroic endeavor and united effort, her banner, torn, but flying, shall be able to wave over and above the grave of religious tyranny.

THE BRIDEGROOM CAME, BUT —

The name of Miss Katherine Lang, of Milwaukee, Wisconsin, deserves to be immortalized in poetry and prose. We have read the arguments of the marriage reformers, we have waded through the whiteness and whiteness of the advocates of free love and its kindred subjects, but Miss Lang has delivered an argument that cannot be answered, and if the great world of Femininity would but follow the example, she has set, the divorce lawyer would have to take, in his shingle and go out of business, the divorce mills would cease to grind for lack of grist, and the shameful Benedicts of the day would simply have to take to the woods. Could

her example he followed the domestic peace of the world would be increased.

Numerous examples have been pointed to for the guidance of the race and many of the alleged saints whose names are enshrined in the various religions of the world, are made shining stars in humanity's heaven, but they all pale in the presence of Miss Lang. Her act was simple, yet strong; easy, yet of great force and power; commonplace, yet it shines with a lustre the ages cannot dim. She is great in a glory all her own. From the loins of such a woman come the noblest and best of the race, if he be true that Romans nursed by a she-wolf actually become demi-woods, what might not Americans be when sprung from the loins of such a lioness!

According to the published accounts Miss Lang was engaged to be married. It was no mere dream of sensuality, of which the heaven of free love is built, but a truly practical affair. She was willing to comply with all the requirements of the law. She was wooed and won. Before giving utterance to that one word, which has made many a man lose his identity and demand an introduction upon meeting himself in the middle of the temple road, she wanted to know that she was going to be the wife of a real man, one worthy of the name. She made a condition that her intended husband should meet her at the altar with the sum of \$500 in the pockets of his carefully creased pantaloons. On the appointed day Miss Lang went to the church to meet with her liege lord and the \$500. The intended bridegroom put in his appearance but he failed to produce the cash. Miss Lang thereupon flung told him in the presence of the assembled guests that she would marry him and would have nothing more to do with him. Now let us quote:

"When he asked me to marry him," she explained, "I told him that he must first show me that he was able to support a wife by going to work, and that he must further show that he was frugal by saving \$500, which he must produce at the altar. Recently he announced to me that he had saved that much and I agreed that the day of the wedding should be set. Through mutual friends, I learned that he had been working but little in the past year and that he was deceiving me about the amount of money he had saved. I did not want the money, I simply wanted him to show me that he was a man."

Right here the Blade wishes to extend its congratulations to Miss Lang and to the man who is finally able to prove that he is worthy of her. She was not mercenary. It was her right to know for sure, that she was the wife of a genuine man when the final words were spoken. She recognized the fact that a real man neither idles away his time or lies about the condition of his bank account. If all American women were so exacting the divorce courts would stand idle, their dockets empty, and this would be a saving of money, shame and disgrace. Woman should, at all times be just as determined that she is not linking her domestic fortunes with a male person who is unable to provide for her and her children. Here is marriage reform with a vengeance and the free love advocates are deprived of a very powerful weapon in their argument.

One of the principal troubles with the average young woman is that once she "falls in love" she imagines that the whole she-world looks upon the object of her affections with the eyes she is using and meditating upon how good and how nice he is. Such a thing as failure upon his part seems impossible to her. A few weeks later when it begins to dawn upon her mind that he is not so sufficient able to replenish the larder, it is too late. If she is meek she accepts her fate uncomplainingly, but if she is possessed of spirit, and above all the courage, she counsels a lawyer.

Were there more women like Miss Lang the luncheon in the logic of those who rail at the institution of marriage would slip out and get lost.

MUSIC AN INDEX TO CIVILIZATION

Show us the music of a people, or a race, and we will point out to you their particular standard of civilization. The more crude the music, the more barbarian the people. It is a long step from the tom-tom and the tinkling plates of the savage to a modern orchestra, yet the former are at the bottom of the scale and the latter at the top, while between them are the various gradations of instrumentation from which people derive the music that is most pleasing to them, the only music they know of.

What man can find language that is sufficiently expressive to describe the effect that music has upon the human mind? He who cannot fully appreciate good music is out of harmony with the spheres. Music is a kind of unthoughtful speech, which enriches, cultivates and uplifts. If there is such a thing as ever getting toward the edge of infinitude, music will help to take us there. Was it not the immortal Bard of Avon who said:

"The man that has no music in himself,
Nor is moved with concord of sweet sounds,
Is fit for treasons, stratagems and spoils."

and he spoke with a truth. It is a recreation to mind and body. It may come in martial airs, or sweet, soothing melody, but it touches all, inspires all, and the human heart makes a ready reply.

If the premises here laid down are true we can at once perceive that the orthodox heaven is built upon a plan of simple and barbaric splendor. The playing upon harps and the tooting of horns, combined with a big, eternal chorus of hallelujahs, is the only music mentioned as existing in heaven. Add to this a pair of No. ten wings and a crown, another evidence of barbaric thought, and you have the makeup complete. No wonder there is neither marriage or giving in marriage in heaven. Through it all the orthodox church appropriates the science of music, claims its development as her own and declares in triumph that it is all from god and of

CREATES DISCOVERIES OF SCIENCE EVER MADE

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